

July 12, 1958

# America

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*by Raymond J. Cunningham*

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and a Nun Replies

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# America

National Catholic Weekly Review

Vol. XCIX No. 15 July 12, 1958 Whole Number 2564

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# Correspondence

## Overcome Evil by Good

EDITOR: Your issue of June 14 contains a letter of Bishop Baltasar Alvarez Restrepo of Pereira in Colombia, about the persistence of a Protestant missionary in remaining in the town of Supia, even when her proselytizing was creating a threat of civic violence. His Excellency said that he had supported his parish priests in urging on the Catholic people "calmness, prudence and avoidance of violence." Both the U. S. Ambassador and the consul supported her resolution to remain. The bishop concluded: "The possibility of violence seems only too real."

If a remote and inexperienced person might offer counsel, I would suggest a *positive Catholic program* of good will to the Protestant missionary. While declining her leaflets, lend her a lawn mower. While dissuading adults and children from attending her Bible-reading meetings, fix her water pump in a good-neighbor spirit. While commending her presumed good will, caution against her incomplete and unfounded doctrine.

We have good authority for working to overcome evil by good. Charity, too, may prove an effective way to reduce the possibility of violence.

HORACE B. MCKENNA, S.J.  
Philadelphia, Pa.

## Down the Years

EDITOR: May I claim a place among your "oldest and most faithful readers" (AM. 6/28)? I remember very well that April day in 1909 when I saw the initial number. It would smack of boasting to pretend that I have read every issue, but few failed to hold my attention for an hour or more. I am happy to acknowledge my indebtedness to AMERICA for never-failing help and inspiration, especially in the library field. *Ad plurimos adhuc annos!*

HENRY H. REGNET, S.J.  
Wichita, Kan.

## Pleased Patron

EDITOR: Toronto columnist J. E. Belliveau is to be congratulated for his story (AM. 6/21) on the Canadian Church, which was admirably done. Reporting such as that, covering every phase of Canadian life, would do much toward amelioration of the presently none-too-warm relations between our two countries. The same would be true for Latin America.

The *Daily Star* is indeed fortunate in having the services of so capable a journalist.

Each passing week with its issue of AMERICA finds me looking forward to the State of the Question. I cannot but wonder how I ever got along without your fine magazine.

JOHN J. SPADARO  
Cranbury, N. J.

## Challenge To Youth

EDITOR: If correspondence on the debate between Dr. Frederick D. Wilhelmsen and Rev. W. Norris Clarke, S.J., isn't closed, may I ask a question? It seems to me the whole situation boils down to this: the next fifty years are in the hands of our young people. How many of them are interested in the good life (humanly and spiritually speaking) rather than in the good *material* life?

How many are going to school because an education will expand their horizons and

prepare them for greater service, and how many just because an education will give them greater earning power and prestige?

How many who become teachers will continue studying, even when additional credits aren't required for promotion and salary increases? How many doctors will show that they consider medicine a profession, a dedication, instead of a business? How many lawyers? And how many businessmen will put the common welfare above personal gain? How many of all of them will gladly serve the community to help wipe out slums, juvenile delinquency, mental illness, etc.?

Questioning present students would probably show that they honestly believe themselves dedicated; but a check could be made among recent graduates, launched in their life work.

Lastly, do parents and teachers inculcate a desire to serve—or a desire to be a "success"?

Incidentally, to the best of my knowledge AMERICA is the only American weekly publication in which one could find such a challenging, stimulating discussion of the fundamental problem facing us.

B. BETTINGER  
Milwaukee, Wis.

## The Catholic Church and Salvation

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# Current Comment

## Logic and Foreign Aid

Let's suppose that the President notifies Congress that a certain program must be continued in the national interest. He says that as near as he can calculate the minimum cost will be \$25 million. A bill is introduced to authorize the project and the appropriate congressional committees hold extensive hearings. After the testimony has been heard and soberly weighed, the committees report out bills giving the President substantially what he wants. Eventually their verdict is ratified by both Houses and the President signs the bill into law. His program has now been duly authorized.

Before the program can start operating, however, a further step must be taken. Congress must now appropriate the money to finance the program. Since it has already authorized a \$25-million program, one might imagine that the act of appropriating \$25 million would be largely a formality. In fact, if Congress did anything else, if it proceeded, for example, to appropriate only \$20 million, a logically minded man would be rightly shocked and might well wonder by what confusing process the laws of the United States are made.

Sounds fanciful, doesn't it? Well, it isn't fanciful. On June 27 Congress authorized a little less than \$3.67 billion for the foreign-aid program for fiscal 1959. The very same day the House Appropriations Committee, laughing at logic and swinging a cleaver, chopped nearly \$600 million from the sum authorized. It voted Mr. Eisenhower only \$3.07 billion. The President said that he was "deeply distressed" by this performance. In our book, he had plenty of reason to be.

## The Bomb: A Trust in Honor

During the June session of the UN Trusteeship Council, the United States was put on the carpet for its bomb testing in the Pacific. The Soviet and the Indian representatives introduced separate resolutions censuring this country for conducting nuclear experiments in

the trust territories we administer. Though both these efforts failed, the incident is another warning that the Pacific tests entail serious political risks for the United States. We will diminish these hazards to the extent that world confidence in our peaceful intentions remains intact.

It is particularly important that this confidence remain high in such European countries as Britain and Germany. In these countries broad popular assent is necessary if the projected nuclear-weapons bases are to become a reality. That such assent now exists is a high tribute to the manner in which our country has dealt with this delicate problem.

Even the Church authorities in both countries have taken public stands which imply implicit trust in U. S. intentions. We have already cited in these pages (Am. 5/10, p. 188) the statement of Archbishop Godfrey of Westminster in defense of the liceity of nuclear testing. On June 29 the bishops of North Rhine-Westphalia made a similar statement. They said that it is not necessary for a Catholic "to reject defensive measures that the majority of responsible politicians consider necessary in the present situation." This was an expression of confidence in the rearmament policies of Chancellor Adenauer. Ultimately, it was an expression of confidence in the United States as well. We must not fail these peoples who count on our integrity.

## ICA's Indispensable Aid

The International Cooperation Administration (ICA) has just issued its annual report on voluntary foreign aid. This is the term used to designate overseas relief programs carried on by private agencies as distinguished from Government-sponsored economic aid.

During 1957 U. S. voluntary aid reached the impressive sum of \$312 million. Of the 53 private agencies registered with ICA, Catholic Relief Services—NCWC (CRS) led the field with a contribution of \$146 million. Next in order were Church World Service (\$45 million); CARE, Inc. (\$35 million); American Jewish Joint Dis-

tribution Committee (\$28 million); and Lutheran World Relief (\$16 million).

Voluntary foreign aid is often the answer to an immediate need that cannot be met quickly on a Government-to-Government basis. Just two weeks ago, CRS, working with the U. S. Department of Health, shipped 40,000 atabrine and 90,000 quinine tablets plus a supply of vitamins to smallpox- and cholera-afflicted East Pakistan.

The advantage of close cooperation between governmental and voluntary agencies for overseas relief has been repeatedly demonstrated in the past. As Msgr. Edward E. Swannstrom, director of CRS, noted last March, "neither can do the job alone." He added:

While government aid has been endeavoring . . . to improve conditions in the underdeveloped areas, America's voluntary agencies have been carrying on extensive people-to-people, immediate-impact relief programs.

Through U. S. voluntary agencies, some 60 million people have experienced the warm personal touch of charity so often lacking in Government operations.

## McClellan Committee Scores

Despite its detour into the Kohler strike, with its heavy political overtones, the McClellan committee still has the support of the AFL-CIO high command. The reason is obvious, as the recent hearings on the Butchers and the Carpenters showed. With the best will in the world the AFL-CIO could never have uncovered the facts that forced Max Block, N. Y. Butcher leader, out of the labor movement, and that have seriously jeopardized the position of Maurice Huteson, president of the Carpenters. In these grimy affairs, only a congressional committee, armed with subpoena power and staffed with trained investigators, can dig deeply enough to strike paydirt.

Not long ago AFL-CIO President George Meany acknowledged this:

The wholesale lifting of trusteeships recently announced by the Teamsters Union and the reforms in this field likewise announced by the Operating Engineers attest to the effectiveness of public disclosures—and for that disclosure we give full credit to the Select Committee.



Now that the McClellan committee has begun its most important probe to date—an investigation of the manicured mob that has infiltrated the restaurant and garment industries—we want to add our tribute to the work it has so far accomplished. To Senator McClellan and Counsel Robert Kennedy, our best wishes for happy hunting in the days ahead.

## Birthday Celebrations

Two old neighbors celebrated birthdays last week. Instead of blowing out candles they blew up 30 tons of dynamite, breached a 600-foot dike and formed a lake 25 miles long. The scene of this birthday blowout was the St. Lawrence Valley near Massena, N. Y. And the celebrators (United States, b. July 4, 1776, and Canada, b. July 1, 1867) were not only commemorating national holidays but forging another link in the joint St. Lawrence Seaway project.

This new lake behind the 90-foot high Barnhart dam will generate the second-biggest volume of hydroelectric power in the United States. (Grand Coulee will still lead the field.) The cost of this mammoth power project, \$600 million, was shared equally by New York State and the Province of Ontario. By September its humming generators and spinning turbines will begin to produce the electricity that will light homes and power factories from the southern Catskills to Ontario's booming northlands.

Besides, a little more than a year from now, the world's ships will sail the lake on voyages to Chicago and Duluth.

However, the real significance of this engineering triumph cannot be measured in cargoes or kilowatts. Much more has been formed at Massena than an artificial lake bisected by the boundary between the United States and Canada. Once more these two lands have harnessed their manpower, money and machines to further human progress on the continent they share in peace.

## Golf in High Places

From the Canadian capital at Ottawa last week came a report of "subversive activities." Three men were seen in mid-afternoon on the roof of a government office building. They were in shirt

sleeves and swinging golf clubs. Fascinated observers decided they must be civil servants. That was the rub. For a Conservative had just charged in Parliament that some civil servants loaf and "sit around on their fannies." This episode of housetop putting sparked further demands that loafing and featherbedding in Canada's Civil Service be eliminated.

These demands reached the headlines when the president of a government corporation whose employees are not members of the Civil Service revealed that he had cut his staff substantially during the past three years while assuming a heavier work load. Furthermore, he said, these economy and efficiency changes would have been impossible had his workers been wrapped up in woolly Civil Service regulations.

This controversy underscores a problem that is becoming more and more acute for all free governments—the endless proliferation of official agencies and employees. In this country the Hoover Commission was far more successful in suggesting remedies for the problem than Congress was in implementing them. Perhaps a similar commission might get similar answers and faster action in Canada.

## The Sukarnos of Tomorrow

"Will the people of Asia and Africa develop themselves with or without the Church?" This is the question recently raised by Bishop Albertus Soegijapranata, S.J., Vicar Apostolic of Semarang, Indonesia. In an interview granted NC News on June 26, Indonesia's senior native bishop warned that unless the Church takes the lead in the development of the Afro-Asian peoples, they will be lost to the Church.

Bishop Soegijapranata drew a parallel between the opportunities presented to the Church in Europe in the 19th century and those offered her today in other parts of the world. The Church of the last century, he pointed out, lost the European working class because she hesitated too long before taking the problems of the workers seriously. He fears that history will repeat itself unless "the voice of the 450 million Catholics of the world is heard on the question of the development of the Asian-African peoples."

Catholics need not travel abroad to deepen their interest in Afro-Asia. The influx of oriental students has brought the challenge of which the bishop speaks to our very doorstep. Among his direct suggestions for Catholics in the West he stressed the need for concern over the spiritual and temporal welfare of these students, Catholic and non-Catholic alike. Their welfare is of primary importance to the Church in Asia and Africa, for out of their ranks will come the Nehrus and Sukarnos of tomorrow.

## Near East Propaganda Setback

Writing on the "Struggle over Ideals in the Orient" (AM., 1/25, pp. 478-80), Mary Lecomte du Noiÿ devoted a good portion of her remarks to the "battle of the books." She underlined the sorry fact that the dissemination of U. S. books and pamphlets is "far behind Russian distribution"; our books are "too highly priced for the average Indian, especially students"; reading matter provided by the U. S. Information Agency is available only in USIA buildings. Result: we are losing this propaganda war in the Orient.

A recent USIA report reveals that we are still being defeated in this battle for the mind, this time in the Near East. Communist propaganda pieces published by the USSR for distribution in the area in 1957 increased four-fold over the preceding year. Communist books totaled 166,415 in 1956; in 1957 they jumped to 413,600—an increase of 150 percent. Pamphlets rose from 288,250 to 1,515,400—a growth of 426 percent.

These figures, as the report points out, do not include the millions of Communist books—most of them inexpensive paperbacks—published annually in non-Communist countries by publishing houses under contract to the USSR.

Since 1950, the USIA has helped foreign publishers to produce more than 40 million American titles, but in 1957 alone books published in non-Soviet orbit languages by the USSR totaled nearly 30 million.

We are not getting the free world's message across to the uncommitted nations. If we are to do so, a lot of hard planning is in order by the State Department and such organizations as the American Book Publishers Council.

## Inside Lebanon

**T**HE TINY Middle East nation of Lebanon, population 1.5 million, is approaching its third month of rebellion. Since May 10 the embattled Government of President Camille Chamoun has been striving to put down the revolt against his pro-Western regime. Aided by a hardly disinterested United Arab Republic, which looks on the country with an avaricious eye, the insurgents have proved a match for Lebanon's small 9,000-man army. Internal political rivalries have not made the task of the Chamoun Government any easier.

Lebanon is unique among the nations of the Arab world. With its slight Christian majority (51 per cent of the total population), it is the only country in the Arab world in which non-Muslims predominate. Of these, some 75 per cent are Catholics of the Maronite rite; Greek Catholics and adherents of the various Oriental dissident rites make up the remainder of the non-Muslim population. Living alongside the Christians are roughly 500,000 Muslims of the Sunni and Shia sects. The Druzes, a mountain people for whom revolution and war have been something of a pastime during Lebanon's history, are Muslims.

These religious groupings play a most significant role in the nation's political life. There is no highly developed political-party system in Lebanon. The electoral law allocates parliamentary deputies not on the basis of political persuasion but rather according to the confessional distribution of the population. The seats in the Chamber are distributed as follows: Maronites, 13; Sunni Muslims, 9; Shia Muslims, 8; Greek Orthodox, 5; Druzes, 3; Greek Catholics, 3; Armenian Orthodox, 2; lesser minorities, 1. Moreover, according to convention the President is always a Maronite, the Prime Minister a Sunni Muslim and the Speaker of the Chamber a Shia Muslim.

Yet there are political parties in Lebanon. Though not always represented in Parliament, they reflect to a certain extent the political currents in the country.

► The Kata'ib (the Falangists of Lebanon) are almost all Maronites. Fiercely jealous of Lebanese sovereignty, they opposed the country's membership in the Arab League until that body agreed in 1944 to respect the independence of Lebanon within its present frontiers. The Kata'ib work for "the promotion of Christian ethics and morality" in Lebanese national life.

► The party of National Appeal includes within its ranks many eminent lawyers and conservative leaders. It agrees that Lebanon should remain

independent, but envisages eventual membership in a federal Arab state.

► The Syrian National Social party (SNSP) is in close agreement with the Kata'ib on the acceptability of present U. S. policy in the Middle East as spelled out in the Eisenhower Doctrine. But it believes that geographical Syria (i.e., Syria, Lebanon, Jordan, Iraq, Palestine and Cyprus) constitutes a single nation. SNSP membership is drawn chiefly from Muslim communities and from the dissident oriental rites.

► The Progressive Socialist party is composed of the followers of the Druze rebel chieftain, Kamal Jumblat. This party is less interested in political unity than in economic and social reform. Though Jumblat has not rejected the Eisenhower Doctrine, he is cautious about what he calls "dragging" the country into the cold war.

► The Najaddah, a fanatical Muslim group, is the only party which looks openly to President Nasser of the U.A.R. for leadership.

Despite this diversity of political opinion, most enlightened Lebanese agree that, in the present state of tensions in the Middle East, the best course for Lebanon to follow is to retain her independence and to resist threatened absorption by Nasser's U.A.R. Thus, union with the Egyptian-Syrian federation is not an issue in the present conflict. Writing in the June issue of *Lands East*, Elie Salem remarks:

Until the rest of the Arab world is as free, as "open" and as conscious of the world as Lebanon, and until the obsolescent forms and institutions of the Arab world have been reformed along genuine rational lines, the Lebanese are not in a hurry to compromise their present independent status.

The Maronite Patriarch, the Most Rev. Paul Meouchi, recently made headlines with his stand against President Chamoun. But at the same time the ecclesiastic made it clear that he did not believe the continued independence of Lebanon hinged on the survival of the present regime. Moreover, in a message addressed to Pius XII on May 29, rebel leaders professed their "unalterable attachment to an independent Lebanon."

Normally such statements would be enough to calm the fears of patriotic Lebanese. But what began as a family quarrel over the somewhat vague grievances of certain Lebanese politicians against the Chamoun Government has assumed international proportions. For the rebels are backed by the U.A.R.'s Gamal Abdel Nasser. It is difficult to believe that the ambitious Egyptian strong man would rest content with an independent Lebanon once he had been instrumental in ousting the present pro-Western Government.

VINCENT S. KEARNEY

FATHER KEARNEY, S.J., *associate editor, lived three years in the Middle East.*

# Washington Front

## What Is Political Morality?

**M**AYBE THAT QUESTION should be several: is there such a thing? Or, is it merely political legality? Or, is it just "prudence"—which, in political parlance, means not getting caught?

In a recent radio news analysis on the NBC network, that chain's chief European correspondent, Joseph C. Harsch, said that in England, if an officeholder were caught taking any gift at all from a person having troubles with the Government, and if the Prime Minister condoned the gift, it would only take long enough for the House of Commons to meet for it to throw out the Government forthwith.

In this country, we have always been plagued with this problem of gifts. Washington was lenient, Jefferson was rigid, Lincoln accepted many gifts, Grant was notoriously lax for himself and others; in recent years Theodore Roosevelt was adamant, Harding was lax, Hoover utterly incorrupt. Franklin D. Roosevelt took gifts and then gave them to the nation, so did Truman. It remains to be seen what the current President does with his gifts.

The President has said: "A gift is not a bribe." Not always, he must have meant. It depends on who is the giver, and what his circumstances are; it depends also

on the official position of the recipient. A campaign gift may be a bribe in the mind of the giver; it may mean a vote in Congress, or it may mean an ambassadorship—an appointment which for each party has traditionally been a way of rewarding the faithful, to use the current euphemism for it.

More serious is the question of "influence," even if not connected with a gift. It is an ingrained trait of our people to go about seeking indirectly a privilege which should be sought directly from the proper official. This goes on even in colleges. I have often been asked to intercede for a boy to get him into law or medical or graduate school. My influence is supposed to be great. Well, after burning my fingers once or twice, I have learned to ask for facts. Results: either no further request; or the boy has been already turned down; or his pre-med or pre-law credits were insufficient; or he made his application too late.

In these latter cases, I am asked to pressure a dean into violating a university law. Transferred into the bigger field, the political moral is clear. The Government official who is "influenced" by a gift or two, by friendship, by some awesome personality, or any other tangible or intangible consideration, is pushed into a terrible position. This is aggravated by our national obsession, from youth on, that you never get anything in this world unless you have or can secure "a pull."

All of this is not, therefore, a political or even any party failing. It adds up to a national aberration, even among the best of people.

WILFRID PARSONS

## On All Horizons

WITH A NEW NAME and a new editor, this department hereby ceases to be called Underscorings. In place of the familiar initials "C.K." (AM. 7/5, p. 387) look for "R.A.G." It will be the byline of Robert A. Graham of our staff.

► **PRIESTS** active in family work will meet in the second Study Session of Family Counseling, Jan. 8-10, 1959, at the retreat house of the Christian Family Movement, Montevideo, Uruguay. In 1957, a similar session brought together 134 priests.

► **AN INTRODUCTORY COURSE** to Hindu philosophy will be given at the Gonzaga University Summer Session, July 14-25. The lectures will be delivered by Rev. John Correia-Afonso, S. J., of Goa.

► **REV. ALFRED LONGLEY**, of Richfield, Minn., whose parish liturgical pro-

gram has been described in *AMERICA* ("A Parish That Really Lives," 12/14/57), will speak at the 1958 North American Liturgical Week to take place in Cincinnati, Aug. 18-21. Details from the local committee at 426 E. Fifth St., Cincinnati 2, O. The *AMERICA* article by Rev. Paul Marx, O.S.B., is available in pamphlet form (*America Press*, 70 E. 45th St., New York 17, N. Y. 15¢).

► **A FELLOWSHIP** to work as special consultant with either the Democratic or the Republican National Committee is being offered to college teachers of U. S. government and politics. Further information is obtainable from the co-sponsor, Citizenship Clearing House, 40 Washington Square South, New York 12, N. Y.

► **THE SOCIOLOGY OF VOCATIONS** will be the theme of the 11th Vocation Institute, to be held at the

University of Notre Dame, Ind., July 18-20. In advance of the institute questionnaires will be sent to seminarians, Brothers and Sisters. The answers will be analyzed by sociologists and the findings presented at the institute.

► **DESCRIBED** as "an experiment in words and music for the modern theatre," the life of Father Hecker was presented in San Francisco, June 9-10, in commemoration of the centenary of the Paulist Fathers. With text by Emmet Lavery and music by Robert E. Moonan, it featured chorus and orchestra on stage and performers in black tie and tuxedo without costumes or scenery.

► **THE SIXTH REVISED** and enlarged edition of a standard work, *Religious Men and Women in Church Law*, is now ready (Bruce. 380p. \$6.50). Authored by Joseph Creusen, S.J., and edited by Adam C. Ellis, S.J., it includes recent material on the nature of the religious state, on the education and training of clerics, on secular institutes and on the use of radio and television by those dedicated to the service of God.

R.A.G.



# Editorials

## Cinema Cold War in Asia

WE ARE BEING backed off the movie map in Southwest Asia. The threat, according to Stanley Rich, reporting from Hong Kong (*New York Post*, June 27), is spearheaded by a little white rabbit who is turning out to be a ferocious bunny indeed. His name is Hsiao Bai (Little White); he is the hero in a series of movie cartoons that are fast outdistancing Disney in the affections of the Asians. Hsiao Bai is already as well known as Mickey Mouse, Donald Duck and Bugs Bunny, and is even better loved. Two cartoon strips of Little White, says Mr. Rich, guarantee any theatre owner in Hong Kong a full house, even though customers know they will have to sit through two hours of propaganda documentaries before the fun starts.

Not that Little White is not a propagandist. He is, subtly and engagingly. Mr. Rich describes a recent episode in the life of Little White. He has saved a wolf from hunters by hiding him in a sack. When all is clear the wolf emerges and states that he is going to eat Little White. "Why?" wonders the rabbit, "I saved your life." "Well," says the wolf, "I am going to eat you because I am a wolf." But Little White persuades the wolf to get back into the sack to act out the proposed meal. The bunny ties up the sack and the other animals beat the wicked wolf to death.

Spectators roared with laughter—but they got the message: the bad guys (wolves, capitalists, imperialists) can't help being what they are, but if the people (all the nice animals) are to be safe, they have to act in common (communism) to kill the threat from the bourgeoisie.

Mainland China has ten studios at work; by the end of 1959 Peking plans to exchange films with 30 countries, especially in Southwest Asia, where "some 15 million impressionable overseas Chinese increasingly look forward to movies from the 'motherland.'" Red China is willing to produce films at a loss or to sub-

dize independent distributors who will show Communist films. The result is that "Red China's fledgling and inexperienced motion-picture industry has managed to wrest the lead . . . from Hollywood."

China's film policy, of course, follows the line laid down by the Soviets. An article in the January 17 *Liternaya Gazeta* (quoted in the *Russian Observer*, March-April, 1958, Rome, Via C. Alberto 2) states the purpose of movies in the Red ideology:

Films are not selected [for showing in the USSR] solely on the basis of their artistic value. Each film must contribute something to the Communist education of the people. . . . The Soviet film art is a powerful medium for the Communist education of our workers. It is enlisted to help the people and the party in forming a Communist society.

The average U. S. citizen (and perhaps even our policy makers as well) seems woefully and alarmingly unmoved by the fact that the West is losing the battle for men's minds. An editor of this Review recently met with a group of editors, publishers, writers and others. The talk got around to the battle of the books in the Near East (see our comment in this issue, p. 403). One of the publishers shrugged off the problem rather impatiently: "Oh, but who reads propaganda, anyway? I certainly wouldn't." Maybe *he* wouldn't, and maybe any red-blooded straight-thinking American can spot propaganda a mile off. But millions in the uncommitted countries *do* read and see practically nothing but propaganda.

There is little doubt that we are losing this war. The very minimum we can do, if we are to start winning at least a few skirmishes, is to wake up to the fact that propaganda does exist, that it is insidious and diabolical, and that the human mind and soul can be warped by it, especially when it is manipulated by hands as clever as those that pulled Hsiao Bai out of the Red hat.

## Revolution on the Farm

IN ITS MOST RECENT policy statement, issued from Fort Wayne, Ind., on June 18, the National Catholic Rural Life Conference again called attention to the mid-20th-century revolution in agriculture. "Agriculture has experienced greater change in the last 25 years," the statement begins, "than in the previous 500; and the rate of change appears to increase rather than slow down."

As a consequence of galloping mechanization and

the introduction of a host of new practices—"chemical weed control, commercial fertilizer, hormones, antibiotics, new crop varieties and new and better feed mixtures"—the modern farm is a highly complex enterprise. Much more heavily capitalized than farms were even a quarter-century ago, it makes enormous managerial demands on farmers. Today's successful farmer must be literally a jack-of-all-trades. He must be a competent mechanic, a chemist of sorts, a marketing expert, an



astute banker—in addition, of course, to being a good journeyman farmer.

For the large corporation-type farm, the technological revolution poses no great problem. On the contrary, it offers to such farms all kinds of rich, profit-making possibilities. Not only can big farms readily raise the capital to finance an up-to-date operation; they can hire experts to see to its efficient use. The very same factors, however, which favor the big farm handicap the traditional family-type farm. There is even question of its survival, and some experts frankly don't think that it ought to survive. For reasons of efficiency, they would like to see all production concentrated in the nation's half-million largest farms.

With that sort of thinking the NCRLC takes sharp issue. It, too, believes in efficiency, but it refuses to consider efficiency "an end in itself." It believes in progress, but it wants progress to be defined "in the light of Christian and democratic principle." The Soviet Union has achieved remarkable progress in science and technology, says the policy statement, but "we Americans do not consider such accomplishments as desirable when human freedom is impeded or not even taken into account."

Nor is the NCRLC persuaded that a regard for the

human personality, for family life and social well-being necessarily conflicts with efficiency. It is convinced that with some help from government the traditional family-type farm can master the challenges of the technological revolution and remain the most efficient agricultural unit in the world.

When the NCRLC speaks of state help, it has in mind not only measures to maintain an economic climate favorable to farming, but also specific aids to help farmers surmount their new managerial and investment problems. It proposes, for instance, the expansion of such existing agencies as the Cooperative Extension Service, the Soil Conservation Service and the Rural Development Program. With the aid of these agencies the family-type farmer can acquire the advanced education he needs to master modern agricultural techniques. Similarly, Federal credit agencies can help him cope with investment needs. To do so effectively, though, these agencies must be strengthened.

The NCRLC is confident that with this limited state help the family-type farmer can continue to discharge "his duty as a steward of the good earth and as a member of society." It is justifiably fearful that if he is permitted to perish in a whirl of machinery and a flood of chemicals, our democracy may perish with him.

## "Ecumenism" in Latin America

A STRANGE MARRIAGE is shortly to be contracted by the World Council of Churches. This respected movement for church unity will soon take over the International Missionary Council—an organ dedicated to the promotion of Protestant foreign missions. Thus, to its original ecumenical purpose, the World Council is now adding a second task, that of evangelizing and proselytizing. A final decision cannot be made until the council's general assembly convenes again, an event not scheduled to take place for several years. In the meantime, however, the council's own central committee cleared much of the ground for the move at its New Haven meeting last August. The Assembly of the Missionary Council has already overwhelmingly approved the merger. Practical cooperation is already in progress.

Leading spirits in the World Council no doubt promoted this step for reasons they judge convincing. However, they should not be surprised if Catholics for their part deplore the projected merger as a blow to the ecumenical movement. Catholics who are entirely sympathetic to the cause of unity among Christians cannot be blamed if, from now on, they tend to see in the World Council, not a force for unity, but an instrument of the very disunity it professes to combat. The council, of course, is privileged to adopt whatever program it wishes. But when it adds missionary action to its objectives, it is adopting a new line of policy that is hard to reconcile with the ideal of ecumenism.

One of the world's leading Catholic theologians—a man actively working for the cause of unity, though not with the World Council of Churches—says that the forthcoming amalgamation is bound to create an "ecu-

menical uneasiness" among Catholics. Rev. Charles Boyer, S.J., of the Gregorian University in Rome, has just written in the spring issue of *Unitas*, which he edits: "From now on the promoter and supporter of non-Catholic missions . . . will be the World Council of Churches." How can the Catholic Church, he asks, "belong to an organization which works against its own missions and which supports preachers whose teaching it declares to be heretical?" A similar objection has come from a spokesman of the Russian Orthodox Church, which currently cooperates with the council.

Evidently a new definition of "ecumenism" is in the making. Even Protestant missionary work in Latin America is now being given this label. In the January issue of the *Ecumenical Review*, Benjamin Moraes wrote an article entitled "The Tremendous Importance of Ecumenism in Latin America." The author makes it clear—in the official organ of the council—that the enemy is Catholicism and that the "good ecumenical spirit" will transform Latin America. In such a concrete way the council advertises that it will soon sponsor a campaign, not to advance church unity, but to introduce new disunities by proselytizing in areas that now enjoy a common and uniform religious tradition. Is this an ecumenical task? If so, the word has little meaning.

Christian unity, as Father Boyer emphasizes, is a blessing so great that everything that can possibly be done to promote it should be encouraged. The obstacles that stand in its way are formidable and complex. It is regrettable that the World Council of Churches, by entering into a formal alliance with Protestant missionary activity, has seen fit to add one more obstacle.

# The Yankee Catholic Church

Raymond J. Cunningham

"I T USED TO BE SAID of them that they were the Yankee Catholic Church; the reproach was their praise." When Archbishop Ireland of Saint Paul made this reference in 1891 to Isaac Hecker and the Paulists, he spoke as one of the foremost leaders of the American Church of his day. The archbishop was known at home and abroad for his vigorous and forward-looking views on the relationship of the Universal Church and the American nation. He was well qualified, therefore, to comment on American Catholicism in the last half of the 19th century.

Most American Catholics today are aware that the confrontation of the immigrant Church of one hundred years ago and the dominant Protestant culture in which she found herself was far from cordial. In view of this, and because of our continuing minority status, we have always been anxious to identify ourselves with American aims and achievements. We also have been quick to tell about the growth of American Catholicism in population and in the number of churches erected and schools constructed.

All this is understandable and important. But should we not now be willing to look at the other side of the coin, to consider the impact of our American environment on our Catholicism? The Paulist centennial provides an occasion for us to see the interaction of the faith and the times crystallized in the spirit of Isaac Thomas Hecker.

## A QUESTING MIND

Born of German parents in New York City in 1819, Isaac Hecker early revealed that combination of activism and contemplation that renders his career so interesting. The young Hecker was equally at home reading Kant in his brothers' bakery or haranguing citizens of the Seventh Ward on the social evils of the day. Such enthusiasm, however, did not proceed from a mind at peace. On the contrary, Hecker was not satisfied with the Methodism of his pious mother. It was in these years that he made the acquaintance of the then Unitarian minister, Orestes Brownson—an acquaintance which deepened into life-long friendship. Hecker's probing philosophical questions and his evidently

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MR. CUNNINGHAM, a doctoral candidate in the Department of History at the Johns Hopkins University, writes this tribute to FATHER HECKER to mark the centenary of the founding of the Paulist Fathers.

troubled state of mind led Brownson to suggest a stay at Brook Farm in West Roxbury, Mass.

Brook Farm was prominent among the multitude of communitarian colonies that dotted the American scene before 1850. A great number of these associations were attempts to solve the social maladjustment arising out of modern industrialism. The *raison d'être* of Brook Farm, however, was rather to provide sensitive men and women with the opportunity to indulge their intellectual inclinations in a congenial atmosphere away from the stress and strain of the workaday world. Though the Farmers included the most diverse personalities and as a group were committed to no single philosophy, their community was a focal point of an important stream of current thought—transcendentalism.

It is impossible to reduce this philosophy to a few words. So unsystematized and varied was it in expression—"A foolish consistency is the hobgoblin of little minds," said Ralph Waldo Emerson, a leading Transcendentalist—that to attempt to epitomize it would actually do violence to its spirit. Suffice it to say that transcendentalism saw in each individual a divine spark which was to be cultivated to the utmost.

Isaac Hecker arrived at Brook Farm in 1843 and remained there for several months. Neither he nor his fellow Farmers ever felt that he quite belonged there; and though he cheerfully baked their bread and engaged in their cultural activities, he soon departed with regret. For a short while he investigated another more ascetic endeavor at Fruitlands near Harvard, Mass., but he derived even less satisfaction from this sojourn. For Hecker, the essential thing lacking at Brook Farm and at Fruitlands was a sense of the supernatural; it was for this that he yearned. Even so, he retained an affection for his friends of these years.

## END OF THE SEARCH

Once more back in New York City, Hecker continued in the role of the seeker by reading and contemplation. Increasingly he turned his mind to the question of church affiliation, and it was the Episcopalian and Roman Catholic faiths that finally absorbed his attention. As was the case with others, Hecker's interest in Episcopalianism was stimulated by the Tracts for the Times emanating from John Henry Newman and his associates in England.

As for the Catholic Church, an interview with Bishop Hughes of New York in 1844 led Hecker to comment:

"It [the Catholic Church] is not national with us, hence it does not meet our wants, nor does it fully understand and sympathize with the experience and dispositions of our people. It is principally made up of adopted and foreign individuals."

Nevertheless, it was this very Church into which Hecker was conditionally baptized in July, 1844. The years intervening between his conversion and the founding of the Paulist community in 1858 were active ones, but, as we are concerned with the convergence of traditional religious concepts and current secular ideas in the mind of Hecker, we must pass over much of the story.

From 1845 to 1851, Isaac Hecker was in Europe as a seminarian (1845-49) and, subsequently, as a missionary priest of the Congregation of the Most Holy Redeemer. During these years he made it very clear that he considered himself called to work for the conversion of his country.

#### PIONEER PAULIST DAYS

To the pursuit of this objective Father Hecker, having returned to the United States, devoted all his efforts. One obstacle to his efforts was the heavily Germanic complexion of the Redemptorist Congregation at that time. With four other American convert priests of the community, he urged the founding in the United States of an English-speaking house of the congregation. Deputed by his friends, Father Hecker journeyed to Rome to represent the American case to the Rector Major of the Redemptorists. Upon his arrival, he discovered that his trip was deemed a violation of his vows of poverty and obedience, and he was dismissed from the society in 1857.

What concerns us here is that Pius IX, on reviewing the case, dispensed the Americans from their religious vows in order that they might pursue their own course under the jurisdiction of the local American bishops.

After his return to the United States, Father Hecker and his colleagues immediately set about organizing themselves as the Missionary Priests of Saint Paul the Apostle, or the Paulists. In July, 1858, the rule was approved by Archbishop Hughes of New York (pending approval of the society by Rome), and the Paulists were accepted under his jurisdiction.

Because of the difficulty which we necessarily experience in projecting ourselves back into the atmosphere of a bygone period, it is no easy thing for us to understand the impact of the Paulists upon the American people in those early years. As a guide we shall take James Parton, a non-Catholic historian, who in 1868 wrote two articles on "Our Roman Catholic Brethren" for the *Atlantic Monthly*. Parton reckoned the Paulists' activity among "the really important things transpiring" on the contemporary scene. One of the characteristics of Hecker which the historian seized upon was his patriotism; and, indeed, he called Father Hecker "a good Jeffersonian Democrat."

Such an impression is borne out by the words of Hecker's friend and first biographer, Fr. Walter Elliott, C.S.P.: "He was the same character as when he ha-

ranged the Seventh Ward voters, or discussed the divine transcendence at Brook Farm." He was indeed, and that character stamped him indelibly as a 19th-century American, even as his ordination stamped him as a Catholic priest.

A dual theme ran through Father Hecker's career. In the first place, he was enthralled by the realization of the action of the Holy Ghost within the individual soul; and in the second, he felt a compulsion to bring his countrymen into the Church where that Spirit operates most efficaciously. It was in his development and application of these themes that the influence of the age can best be seen.

"That soul is perfect which is guided habitually by the instinct of the Holy Spirit," insisted Father Hecker—though he noted that the Transcendentalists neglected the inspiration of the Holy Ghost to follow their own urges. The titles of two of his books, *Aspirations of Nature* and *Questions of the Soul*, are themselves suggestive of his background.

What Hecker was expressing in his own way, of course, was the traditional doctrine of the soul as temple of the Holy Ghost. But he did not stop here. He was possessed of a boundless optimism, and the idea of progress—an important element in 19th-century thought—was congenial to him. Indeed he extended it to the religious sphere:

The increased action of the Holy Spirit, with a more vigorous cooperation on the part of the faithful, which is in process of realization, will elevate the human personality to an intensity of force and grandeur productive of a new era to the Church and to society. . . .

Clearly the mission of Isaac Hecker and his community was to strive to bring this "new era" to fulfillment. The first calls for their ministrations came from Catholic pastors, and the Paulists conducted missions throughout the United States. It is in this sense that the American historian Ralph Gabriel appropriately calls them the "Catholic Revivalists."

If the Catholic flock had, of necessity, prior claim on the Paulists, Hecker never let them forget their mission to America as a whole. Some of his less perceptive fellow Catholics raised their eyebrows when he said:

So far as it is compatible with faith and piety, I am for accepting the American civilization with its usages and customs. . . . The character and spirit of our people, and their institutions, must find themselves at home in our Church in the way those of other nations have done; and it is on this basis alone that the Catholic religion can make progress in our country.

It was consistent with





Father Hecker's ideals that the Paulists should utilize to the fullest the tools of their civilization. Hecker had the democrat's high regard for the power of the press, and down to our own times this medium has been closely identified with the Paulist apostolate. In those early years full cognizance was taken of what Hecker deemed to be the virtues characteristic of the American people. One small tract, entitled *Is It Honest?*, dealing with popular misconceptions of Catholic doctrine, concluded by urging the reader to "examine, and be fair; for *Americans Love Fair Play.*"

#### THE LEGACY OF ISAAC HECKER

A present-day observer of the American Catholic scene would not quite view the Paulists as the landmark that the historian Parton took them to be nearly a century ago. But if our own times are very different from those which provided the background and impetus for Hecker and his colleagues, his spirit remains influential in the contemporary Catholicism of the United States. The belief in human progress—religious or secular—may have been dimmed by the brutal realities of the 20th century, and Father Hecker's objective, the conversion of American democracy to the Catholic faith, may seem to be yet a long way off. But the dauntless optimism of his little tracts has a worthy successor in the lively pamphlets of the Paulist Press, and in other influential segments of the Catholic press.

One other aspect of Hecker's thought—surely of more lasting significance—would seem to have special relevance to our times. He held that the day had come when the Church would give renewed prominence in her teaching to the interior life of grace in the soul and would display more openly her internal vigor. He constantly emphasized the practical consequences of this doctrine, even though some criticized him for undermining the discipline and hierarchical organization of the Church. A century later, however, we have become used to viewing the Church as an organism—without, of course, forgetting her organizational aspect.

In the remarkable growth of the concept of the Church as the Mystical Body, which emphasizes her internal nature rather than her external structure, the triumph of Father Hecker's viewpoint can be seen. Though conservative critics and apostles of the *status quo* may have viewed certain of Father Hecker's ideas with alarm, the perceptive comment of Michael de la Bedoyere is most applicable in his case: "As so often, the true and lasting orthodoxy is not the orthodoxy of the past seen through the eyes of the present, but the deeper orthodoxy, below appearances and change, that may seem suspect to narrow minds, yet is destined to endure into the age to come."



## A Mother Complains

Pat Somers Cronin

**M**AY I AS ONE weary mother, gratefully saluting the end of the school year, ask a few questions about parochial-school procedures? And may I wait, hopefully, for some answers—perhaps from teachers or other parents?

To begin: why ask an eighth-grader in a questionnaire: "Do you think your parents are too strict? Or do you think your parents are too lenient? Give the reasons why. Are you understood at home?"

Now it may be I'm taking the questionnaire too seriously. But, frankly, I don't think it's anybody's business how we handle our children; especially, it is not for our 13-year-old daughter to sit down and ponder and *write* about her parents' at-home techniques. Suppose she decides we are entirely too strict? Does she call us into the living room for a friendly but constructive chat or does she discuss us with her teacher—or what? Actually, as it happened, being an open-face type (and a redhead!) she came home laughing. But suppose she had just brooded quietly, wondering and worrying?

And now, on to the school play, which was really excellent—but costly! We spent, for a patron's contribution and tickets and costumes for four, \$26.40. Isn't that steep? Does the same thing happen in public schools? Was it really good to have the school children, in their uniforms, seek patrons from among the neighborhood store owners, mostly men of other faiths? This money goes, I understand, for lay teachers' salaries. Surely, there is another way to raise such funds; it isn't up to the children, is it?

Aside from the monetary output, what happened to—if I may be so dull—regular school work during the month's intensive play practice?

Speaking of matters monetary (will this woman never cease?), what's with the missions? They must be perking, if all the lower grades are as busy in their behalf as ours! There are penny parades, raffles, candy and cooky sales, statues and holy cards and rosaries to buy: you name it, Sister thought of it last week. One neighbor determined to win, just once, the penny parade; she did—at a cost of \$3.85. (As I understand the parade, the children march around the room, dropping pennies in the mission bank until they run out of funds, the object being, of course, to stay on their feet.) For the upper grades, the approach is more subtle. You forgot your tie? Put a quarter in the bank or stay after school. And this is really ingenious: Sister "sells" the desks to the class by way of an auction. You want a certain seat, you bid dimes and quarters against your classmates. Winner gets the desired seat, missions get the money, parents end up screaming.

Then, of course, we don't want to overlook the school-wide activities for the same missions, such as selling Christmas cards and wrappings. Nor the magazine-subscription drive, which seems to benefit the school instead of the missions. How much does the publisher get and who originated all these programs anyway? Just to complete the picture, the school year kicks off with a really gigantic push for the diocesan newspaper, but inasmuch as the bishop himself approves, it's hard to hold the school accountable. I mention it only as one more hand thrust into the parents' pockets.

Well, let's move on to other matters. Our children don't buy their books, they rent them. (Somebody's thrifty ideal!) As a result, they often cannot bring books home for homework or just extra study, and they cannot ever write in them. This does seem a peculiar fate for a textbook, doesn't it? One of our children wrote on the outside paper cover of a book in October and there are still repercussions!

Incidentally, worthy of another article and somebody's research time would be a look inside these books. You would be amazed at the influence of Catholicism on American history. Jamestown and the Puritans are strictly underplayed; what counts is the early missionary activity. Even geography takes on Catholic overtones, and at our house we are still trying to answer one quiz question, "Who discovered St. Anthony's Falls?"

The mention of books leads to homework: where is it? When I finally asked one Sister why there couldn't be more of it (hard-hearted mother!), she explained that hers is a split-class: two grades in one room. She teaches one class in the morning and assigns "homework" for the afternoon, when she teaches the other class. If I understand the procedure, some of our children actually attend school for one-half of the day. Does this same thing happen in public schools? The combination of classes results in a classroom of 50 children, with Sister's desk about six inches away from the first row. No wonder we often sense a lack of discipline when the children report the day's activities!

If you're still with me, there is one more matter and then I'm off to my corner by the stove. Why must our children march off to the 9 A.M. school Mass every Sunday, to a rather dreadful choir and a pell-mell up the middle aisle for Holy Communion? Why do they have to go to Mass with their classmates and Sister, instead of with their family? Everyone in our house gets there with some regularity during the week; there's no chance of our missing on Sunday. While it is blissful to go in solitude to 12:15 Mass (and now, to rise early, feed baby and myself and then receive Communion), I would prefer to be with my husband and children at the Mass that suits our convenience.

Before I return to the stove, let me say I know nothing

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*When MRS. CRONIN, a Chicago mother and housewife, sent us her views on a parish-school problem, we asked SISTER MARY RANSOM, S.C.N., dean of Nazareth College, Louisville, Ky., to take up the challenge of MRS. CRONIN's last two sentences.*

—but nothing—about teaching (by now, perhaps, a fact obvious to all). I have a B.A. from a liberal-arts college and have attended several universities, but only as an undergraduate. I was a reporter before marriage and arrived at the doors of our parochial school full of eager anticipation for our children's "happiest years." Alas, my original enthusiasm got lost somewhere in between. It may, of course, be approaching senility—or it may be that real problems exist. If anybody has the answers, please—write, wire, phone. Do something!

## A Nun Replies

*Sister Mary Ransom, S.C.N.*

**B**LESS YOU, Mrs. Cronin; you have compiled the best list of contributing causes to teachers' headaches that I have seen in a long time. And though I doubt that anyone has answers for all your questions, the answers are more likely to be forthcoming if the questions are lined up in order.

Shall we look at them in the order in which you state them?

First, the questionnaire. You have given the best answer yourself. Your eighth-grader from a normal, happy family came home laughing, as most probably did the others from similar circumstances.

It has been twenty years since I taught in a parochial school, and questionnaires were not plentiful then. But from conversations with teachers from both public and parochial schools who attend our college in the evening and on Saturday, I have learned that many devices must be used in order to help the multitude of children who come from abnormal, unhappy homes. The questionnaire is one of those devices. No one would say that it offers an ideal approach, but it is one way of learning which children need help.

Then, the school play. This involves several questions. The first one: was \$26.40 more than you should have had to pay for being a patron, buying tickets and costumes? There are two questions in one here. The play itself, which you admit was good, was an educational experience, and many plays do require costumes. Considering the cost of clothing of any kind today, four costumes may well have cost \$5.00 apiece.

The question about the fund-raising aspect of the play is a serious one. The "money goes," you say "for lay teachers' salaries." Catholic parents have for years been giving their share of support to the public school systems through taxes, while at the same time they have been contributing to the support of Catholic schools through paying direct tuition or through contributing to parish collections.

With the increased Catholic population, there is not a sufficient number of Sisters to staff the schools. Lay

teachers are being employed in greater and greater numbers, and lay teachers must be paid.

"Is it up to the children?" you ask. No, we all agree. But it is up to someone or some group. Should not the parents shoulder at least part of the responsibility of the increased cost of education? Is it not basically the pastor's problem? Should the state, perhaps, do its part?

I do not know your parish or anything about it, but if the responsibility for raising money to pay lay teachers' salaries is being left to the Sisters, the pastor is not following the usual plan. In the parishes with which I am familiar, the pastor recognizes this responsibility as his own.

What teacher hasn't groaned over your next problem: regular school work during intensive play practice? All of us know that a certain amount of co-curricular activity is good and that too much is devastating. The need is for balance; and since the Garden of Eden, the achievement of balance has been a problem in everything.

Desk-auctioning is a new one on this antiquated teacher, but mission collections are older than the schools. You will agree, I am sure, that in themselves the collections are good. They help the missions and, when properly handled, teach children to make sacrifices. There are several possible causes of excessive zeal: the innumerable pathetic pleas of sincere missionaries who see the white harvest but have not the wherewithal to reap; mission clubs or societies which require a certain per-capita fee from the member schools; over-worked class rivalry, sometimes the fault of a too ambitious teacher.

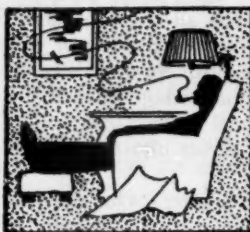
The questions of the split sessions and the overcrowded classrooms are serious ones. They tie in with the lay-teacher question. Perhaps if the play netted enough to pay an additional teacher next year, the fifty children will be separated into two groups—if there is an available classroom. This is a national problem, as you must know.

The pastor must have a reason for the school Mass on Sunday, but I am sure that he would give serious consideration to a change in his plans if many parents could express the wish to have their children with them at Sunday Mass.

The textbook problem is one that parents might also help to solve. Is there a Parent-Teacher Association in your parish? Here is your opportunity to do some constructive work with the pastor, the principal, the teachers—if you approach them with a sincere desire to help, to exchange ideas, to consider mutual problems.

This is a day of summit meetings. What peak could be higher than that on which the educators of our children meet—those who represent home, Church, school? And if in your meetings you really solve some of these problems, the Sisters and the children in the schools will surely be your debtors. The Sisters would be jubilant if they discovered that from now on they are to be free to *teach*. They would be more relieved than you if the causes of the questionnaires, patron-lists, auctions and penny parades could be disposed of to make room for "regular school work."

## Feature "X"



MR. GROSSWENDT's article, "A Non-Catholic Looks at Mixed Marriages" (AM. 11/16/57), evoked much comment when it appeared. Here MR. GROSSWENDT deals with a similar topic: how non-Catholics view Catholicism.

IN FAIRNESS to those who have patiently read my thoughts on wrong-way Catholics (AM. 11/16/57), I feel that I should record some points about Catholicism that are attractive to non-Catholics. So I'll come out from behind my barricade long enough to explore the view—from outside, looking in. Some points will be obvious to you, while others may come as a surprise. Many tenets and practices which you may think repel non-Catholics actually appeal to them.

Some non-Catholics are attracted by the universality of your ritual, particularly the Mass. The idea that every minute of the day, somewhere in the world, the sacrifice of the Mass is being offered, is staggering—particularly to people who are accustomed to hearing different doctrines preached in two churches of the same denomination.

I realize that to some outsiders the pageantry of Catholicism is offensive. Thomas Merton, in his *Seven Storey Mountain*, spoke of feeling physical revulsion at the incense and other pomp surrounding the Mass. Yet, to others—particularly women—it is these things that attract. The colors, the lights, the very smells excite one. They arouse strong emotions, lifting people's thoughts to God. The richness is not only inspiring; it makes hearts feel at home.

### CATHOLIC UNITY

Again, there is the impressive unity of thought that is found in your various pulpits. Regardless of the particular priest's oratorical abilities, there is authority in his words. They reflect one opinion—world-wide, timeless. "Consistency" is a word that many non-Catholics use in speaking approvingly of the Church. Some have a vague notion that there were inconsistencies during the first three centuries of Church history. Or sometimes there is a half-baked idea that enough money will tempt the Church to be inconsistent in a specific case. In the main, however, it is the continuing firmness of the Church's teachings that compels admiration.

I cannot comment on the sense of a Living Presence that Catholics say they feel in church. But non-Catholics see the focus for living, the daily inspiration and nourishment that Catholics find in their churches. They are intrigued with a church that is more than a place to be baptized and married in and buried from. It is true that many Protestant churches are the center of their parishioners' lives; but this is due more, it strikes one, to the



personality and energy of the ministers than to the vitality of their doctrines.

The tolerance of the Catholic Church impresses outsiders whose own churches forbid dancing, smoking, card playing and drinking—even drinking Coca-Cola or coffee. That word "tolerance" may draw a laugh in some quarters. The laughers are thinking, I know, of the Church's inflexible attitude on birth control, dirty movies and books, etc. But I remember my surprise on learning that the Church was an archfoe of prohibition. I rejoiced that someone still had a decent respect for the good judgment of mankind. There is so much grief and so little pleasure in this world. It is good to think of a God who loves us so much that He created these grapes, this tobacco, this love of dancing, to smooth the road a little. This positive attitude of the Church, this encouragement of moderation in all things, impresses people more than most Catholics realize.

Non-Catholics regard Catholic priests with wonder. This is what makes it so difficult for them to approach priests with their questions. Yet, respect for years of seminary training, for the one voice heard from many pulpits, gives a priest's slightest opinion the weight of complete authority. The obvious danger here is that priests may be looked on as infallible; so don't quote them to back up your predictions on the World Series.

In the latest group of adult converts in our parish are two well-known scientists. It was the logic in the Church's teachings that led these men, step by step, to baptism. Rather a tremendous thought, that in these science-minded days God and His Church can be proved to the physicists' satisfaction.

#### CHRISTIANITY IN ACTION

Good example is a standard attraction to Catholicism. There is the goodness we see in our long-suffering spouses' example. There is also the testimonial given by the hard-working Sisters in Catholic hospitals. The notion that an attractive, intelligent woman can lock herself up in a convent is incredible to non-Catholics. Surely, they think, these Sisters are all tired rejects from life. Then the non-Catholic lands in a hospital and is in for a cheerful awakening. Under that Sister's habit there is not just a heart of gold, but a warm, vital nature. The eyes twinkle, the feet tap briskly down the corridors and—wonder of wonders—the Sisters are supremely happy.

Another revelation awaits non-Catholic fathers who, like myself, have children in parochial school. I had never met a Sister until my son "volunteered" my services to the Sisters for a bit of chauffeuring. During the trip, I thought I had by some mistake picked up a bevy of young girls. I was convinced after meeting them and talking with them that they are doing an extraordinary job of teaching my son and 64 other youngsters of the first grade to read, write and behave.

From my seminarian brother-in-law, I learned that the confessional attracts many non-Catholics. No one knows, I'm sure, how many enter the Church from this contact. But in the Los Angeles Archdiocese there are hundreds of priests who hear the same stumbling words in their confessionals: "I'm not a Catholic, Father, but I'm in

trouble. Can you help me?" The Church's soup kitchens and other charities are good medicine for the downcast and disheartened. But this help for troubled souls is real spiritual surgery.

Lest this article seem overfull of sweetness and light, I shall mention some of the subjects which do repel non-Catholics.

Do not mention mystics! Most non-Catholics are not only incapable of understanding them, but flatly refuse to believe in stigmatics, etc. Like Thomas the Doubter, they would have to put their hands in the wounds. And even then, I think, they would still be incredulous. Miracle workers, from Christ on down to present-day saints, are the thing that many approaching Catholicism find hardest to comprehend. Apparitions of Mary and the saints are in the same category. We who are outside the pale are skeptical of things that are unfamiliar. Pride, perhaps, but that's the way it is, friends.

Bigots there are, and always will be. A glance at the "Letters to the Editor" column in *Time* or some similar magazine proves how many distrust, even hate, the Catholic Church. But Catholics do have friends, standing with their noses pressed against the stained-glass windows. And now you know some of the things they are looking at.

#### Continuity

He who would present himself  
Before your gates  
Buys back his bartered blood  
Trusting you with his hates.

Who, hurrying, would trace your way,  
Adjust to you as you are,  
Even harried in the everyday, let's say,  
Shadow of a midtown bar,  
Will make work child's play,

Will pray his work, must be prepared  
In tracking you, to see at any time  
Himself, sacked, dead-ended, scared,  
Stopped on a dime

And, where your passageway ought to wind  
There he will face a mirrored wall  
With a mirrored wall behind.  
He must expect though he wants to advance  
To crash to his knees in fear  
At the last, as the walls smash and  
Their glancing fragments dance,  
Dissolve and disappear.

Who learns you by heart is hushed for good,  
Is hotly, loudly, true,  
Is not even by his own mind understood;  
Who by heart learns you  
Will decrease, will increase,  
Will have all anguish as his neighborhood,  
And as his mother, peace.

MARIE PONSOT

# State of the Question

## LET'S HAVE PROFIT SHARING—AND IMMEDIATELY

In "The Ethics of Profit Sharing" (America 5/31), Benjamin L. Masse stated that he doubted whether a union would be justified in striking to obtain a profit-sharing plan. His article drew the following comment from Father Raymond A. McGowan, former director of the Department of Social Action of NCWC.

TO THE EDITOR: While Father Masse's article in the May 31 issue of *AMERICA* deals with profit sharing, its general principles are put in terms of social justice. And if I understand him correctly, he says that stockholders (for which one may read owners) may, after they have done strict justice, voluntarily do what social justice requires, but that only government may force them to do so. Labor may not. Labor may demand—and use economic force to get—strict justice. But as for the social justice of the common good, labor may only argue, plead and propagandize, and may neither threaten nor use economic force, unless of course, government delegates to it that legal power.

Social justice goes beyond what strict justice requires. Let us look at some of the high points of Pius XI's encyclical on the social order, the *Quadragesimo Anno*. The numbers in the following refer to its paragraphs.

The purpose of personal property is the good of both the owners and all mankind (45). Are the philanthropy of owners and government action, alone, to be relied on finally to make private ownership serve all mankind—they and the labor press?

Our increasing productivity must reach the good of all (57), and one class may not rightly exclude the other from the benefits (57). Are we to break down only by philanthropy, labor propaganda and politics "the huge disparity between the few exceedingly rich and the unnumbered propertyless" (58) after strict justice has had its limited say?

Property must become the ordinary possession of common men (59-61), or "public order, peace and the tranquillity of human society" cannot be defended against revolution (62). So, comes the revolution?

Work cannot be fully productive without a social and organic body watching over work and without the

industries and services interdependently cooperating (69). This is a demand, not of commutative justice, but of social justice.

If the family living wage cannot, in fact, be paid, "social justice demands changes" so that it can be paid (71). Labor may come forward and plead, but nothing more?

If a business cannot pay fair wages (not family living wages only), employers and labor, helped by government, are to work together to correct the causes—inefficiency of management, "unjust burdens" or low prices, according to the encyclical listing (72-73). And if they fail and the concern has to close down, then there should be "Christian concord of minds." The principles apply, I think, to whole industries and even to whole countries. But labor is to act in this capacity (and have this spirit) only when commissioned by government?

Pay must be adjusted to the "public economic good" (74) in two respects: getting enough to save "a moderate



amount of wealth" to leave after you; and establishing the proportion among wages that will help secure full employment. I cannot see many employers doing much voluntarily for either of these aims, and if the government alone attempted the latter, it would both attempt too much and, I think, fail. Add the other stated requirement (75) for full output for a good standard of living for everyone: balanced prices.

And down which drain goes the whole "social and juridical" order of interorganized industries and services that

is declared (88) necessary for social justice? Or is the social order to be made up of gratuity-minded employers? And is the juridical order—the government—to be the real force which labor is to influence politically if it can?

Profit sharing, I am convinced, is necessary in our time to make property and work serve the income and employment of people for the common good of the community, and is the necessary means also of greatly widening the number of owners. To me it is a 20th-century requirement of social justice—the doing of which, incidentally, is required of all of us. But if labor unions have only the right to plead and propagandize, and only government has the right to enforce social justice, where does social justice go? To gratuity-minded employers?

I am afraid the government will not act. Back just before Mussolini there seemed to be a favorable time for profit sharing in Italy. The Catholic labor confederation asked for it, and asked for a form of it in which the profit-shares would be used to buy out capital stock. Italy had a companion Catholic political party, the Partito Popolare. Labor politely asked, and used neither threats of force nor force itself. But the demand, the request, helped to split the party wide open. And then came Mussolini. This memory makes me less than enthusiastic about relying on the law alone.

Besides, who gave the government the power of limiting collective bargaining to wages, hours and working conditions? And of forbidding labor to enter the sacred precincts of the common good, once strict justice has been obtained—or before?

Fr. Masse only "inclines" to his belief; and it is good to see a good man wrestle with a good problem like this. So may I add this: that there is, I think, such a thing as an economic community within a political community; that the economic government should be organized to exercise its autonomous powers (as to social justice also) under and in co-operation with the political government; that we are now, I hope, struggling toward such an economic government; and that we should be patient in every move toward it—it being, in a way of speaking, the social order of the encyclical of that name.

RAYMOND A. MCGOWAN  
Washington, D. C.

# BOOKS

## Are "Person" and "Individual" the Same?

### ESSAYS ON INDIVIDUALITY

Edited by Felix Morley. U. of Pennsylvania Press. 270p. \$5

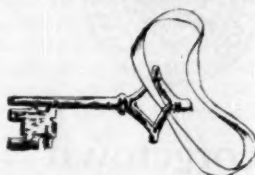
This collection of papers prepared for the Symposium on Individuality and Personality sponsored by the Foundation for American Studies is a sort of thing daily becoming more familiar. For such published collections on all kinds of subjects are rapidly multiplying as cross-disciplinary discussion proliferates in our land under the benign sponsorship of divers learned organizations.

Here we have novelist John Dos Passos, biologist Conway Zirkle, English professors Richard M. Weaver and Joseph Wood Krutch, economists Felix Morley and Milton Friedman, sociologists Helmut Schoeck and Friedrich A. Hayek, biochemist Roger J. Williams, historians James C. Malin and Arthur A. Ekirch Jr., and political scientist William M. McGovern, all writing about—roughly—the same thing. It is good to get people of this sort together, if only because their divergent approaches are themselves evidence of commendable individuality. The strongest papers here are the least routine, and this fact itself constitutes a victory for individualism, though the symposium format reminds us that the collectivity, too, is indispensable, even for the individual's good.

However, despite the varied approaches it displays, certain reflections are suggested by this collection as a whole. The essays are often strongest where the authors treat individualism in some specialized way relevant to their field—as Prof. Zirkle does with genetic aspects of individualism or Prof. Williams with biochemical and physiological aspects. Essays which are less specialized tend in some cases to deal in shopworn ideas. The worst of these ideas are perhaps those of Dos Passos, whose sociologizing has come off much better among his fictional Okies than in this excursion into the history of ideas, though his contribution here is an interesting document for the literary historian interested in what novelists profess to live by.

Of course, not all these attempts to deal with more sweeping subjects substitute clichés for depth. Prof. Schoeck, for example, reflects meaningfully on the danger of self-destruction which threatens equalitarianism, and Prof.

Hayek, in a profoundly rewarding paper, treats the relationship of the individual to civilization and of both to knowledge. He shows how civilization enables the individual within it to profit from knowledge which he individually does not possess, how the frontiers of acknowledged ignorance must necessar-



ily grow even faster than our frontiers of knowledge, and how these facts are related to the theorems for individual freedom and creativity.

Not every one of these contributors, of course, need have developed depth

in his perspectives; so that it is no judgment against any particular author to note that he did not. But in a collection such as this, the absence of any treatment of the human person from the point of view of the personalist philosophies which have seen so great growth in our day points to the existence of a blind spot in our American culture.

By contrast, insights into the reality of the individual person achieved only through the mythologized American symbols of freedom such as Jefferson or Thoreau prove singularly feeble and jingoistic, and insights achieved through idealization of crotchiness or resistance for resistance sake seem puerile.

It is odd that a symposium on the individual should neglect the personalist perspectives opened by Marcel, Buber, Jaspers and so many others, when these are some of the most central perspectives exploitable in our day concerning the individual. Apparently our civilization in the United States has not forced us to acknowledge sufficiently the particular frontiers of ignorance which would enable us to profit from this knowledge.

WALTER J. ONG

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LAS Liberal Arts and Sciences	FS Foreign Service	Mu Music	Sp Speech
AE Adult Education	G Graduate School	N Nursing	Officers Training
C Commerce	IR Industrial	P Pharmacy	Corps
D Dentistry	J Relations	S Social Work	AROTC Army
Ed Education	J Journalism	Sc Science	NROTC Navy
E Engineering	L Law	Sy Seismology	AFROTC Air Force
	M Medicine	Station	



## Georgetown University

Founded in 1789 by America's first Catholic Bishop, John Carroll, the first University chartered by our Federal Government, Georgetown glories in the title bestowed on her by the late Pope Pius XI, "Alma Mater of all Catholic Colleges in the United States." Situated in the District of Columbia, on a campus of some 100 acres overlooking the Potomac River, Georgetown combines the cultural and social advantages of the Federal City with the traditional Jesuit system of education. On a basically humanistic and liberal arts foundation are erected the schools and departments which prepare the student for a career or profession, while assuring a thorough grounding in those values and disciplines which harmoniously develop the whole person. Excepting the College of Arts and Sciences, which is exclusively male, and the School of Nursing, exclusively female, the Schools of the University - Graduate, Medical and Dental, Law, Foreign Service, Business Administration, and the Institute of Languages and Linguistics - are co-educational.

## Government a "Going Concern"

### JUSTICE REED AND THE FIRST AMENDMENT

By F. William O'Brien, S.J., New York U.  
264p. \$5

In consequence of the decision in *Gitlow v. New York* in 1925, the religious clauses of Amendment I were read into the "due process of law" clause of Amendment XIV and thereby made restrictive of the powers of the States and their local governments. Father O'Brien's book deals with the results achieved by the Court in the exercise of this enlarged jurisdiction, but most especially with Justice Reed's participation in it.

The Court, including Justice Reed, got off to a bad start in *Cantwell v. Connecticut* (1940). Here members of the Jehovah's Witnesses had collided with the law by canvassing for funds without a license and by playing a phonograph record attacking the Catholic Church in a Catholic neighborhood. The Court unanimously ordered their release. The decision was extensively criticized, however, and it may have been this fact which prompted Justice Reed to restudy his general position.

Reed's "great case," so to speak, was *McCullum v. Board of Education*, decided in 1948. The material facts are thus epitomized by Fr. O'Brien:

A local school board in Illinois agreed to provide religious instruction to children attending public schools under an arrangement whereby pupils whose parents signed "request cards" were "released" from their classrooms to attend religious lectures given by outside teachers but within the school building and during the regular class day. These teachers were furnished by a religious council representing the various faiths but were subject to the approval and supervision of the superintendent of schools. The pupil or his parents selected the teacher of his religious belief, but attendance records were kept once the choice was made, and absences were reported to school authorities as for other classes. Children whose parents had not signed the "request cards" were required to continue their regular secular studies (p. 109).

The Court held that the arrangement violated the First Amendment as made applicable against the States by the Fourteenth Amendment, a holding from which Justice Reed dissented; and four

years later, the decision was to all intents and purposes overturned in *Zorach v. Clauson* (343 U. S. 306), partly on the basis of Reed's earlier dissent.

The episode is illustrative. Again and again Reed has refused to follow the Court in overturning what it stigmatized to be violations of religious liberty. What has been the basis of his aloof position? Fr. O'Brien's copious discussion of this question boils down, for the most part, to the theory that Reed has been directed "by a spirit of judicial restraint which has rendered him more reluctant than most of his colleagues to energize the Court's powers in cases where the legitimate authority of the States or the valid claims of the other branches of the National Government seemed likely to suffer impairment."

In short, Reed has recognized that, after all, the great problem is to keep government a going concern for the

catholic nature of the Church. Because of her apostolicity, she is charged with the task of teaching all nations; and because of her catholicity, she must adapt her teaching to the culture of the people she is teaching. From these two attributes of the Church arises the need of missiology.

The remaining chapters deal, *inter alia*, with such interesting themes as "Supra-Nationalism and Adaptation," "Modern Emphases in Missionary Work," "Catholicity in History," "Other Religions in the World," "Modern Problems and Answers" and "American Catholics and the Missions."

The book itself being a synopsis, it is impossible to offer a summary of it here. The reader must read the book carefully to get the full benefit of it. I can only explain why I think the book is well worth reading.

To me the outstanding quality of the book lies in the unflinching sense of balance—which testifies to the author's own spirit of catholicity. Speaking, for instance, of the increased knowledge that the modern missionary possesses about non-Christian religions, Father Murphy remarks:

This knowledge makes the modern missionary more sensitive to the need of adaptation to and utilization of the basically valid ideas of cultures. But it has also made him avoid the extremes of total condemnation and too facile approval. He is less prone to the temptation of not seeing what is there, or reading into the scene what is not there (p. 180).

Holding that adaptation requires deep knowledge, Father Murphy says: "Suspicion of universal error and evil in the customs of other peoples would be as bad as uninformed gullibility. There is no substitute for understanding, prudence and patience" (p. 95).

No one can read this little book without becoming a wiser man. Savor this passage as an example:

A theory of government which would ignore its dependence on the design of God for the right use of political power is an enemy of man because it would abuse authority that comes to it only from above. . . . A culture which strives to develop enlightened living without recognition of the primacy of God in truth, goodness and beauty is counterfeit of culture because it would have no soul and therefore would lead man to frustration, not to enrichment and fulfilment (pp. 62-63).

A trivial error appears on page 18, where the author mentions "the King and Chou of Confucianism." The mod-

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J. D. GAUTHIER, S.J., is dean of the Department of Modern Languages at Boston College.

realization of the public peace and the public welfare, and that to this supreme end the powers of the legislature and executive organs of government must always make the major contribution.

Fr. O'Brien's book is much too long. He should have taken more time to write a shorter one. Even so, it contains throughout much matter to stimulate reflection.

EDWARD S. CORWIN

### Spreading the Faith

**TEACH YE ALL NATIONS:** The Principles of Catholic Missionary Work  
By Edward L. Murphy, S.J. Benziger. 234p. \$2.75

An authority on missiology presents here, in 11 short but full-packed chapters, a bird's-eye view of practically all the aspects of the work of the mission apostolate. The first two chapters address themselves to the apostolic and

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ern romanization of "King" is "Ching," which means "Canon"; and the word "Chou" is apparently taken bodily from a French translation or commentary, while in English it should be changed into "Shu," which means classics. "Chou" is right in French, but wrong in English. This, too, is a point in adaptation.

JOHN C. H. WU

# **THE FRENCH NATION: from Napoleon to Pétain**

By D. W. Brogan. Harper. 328p. \$4.50

The recent upheaval in France, whatever may be its immediate provocation, is, says Brogan, a logical outcome of the historical events of the last 100 years. He puts it in this nutshell: "Again and again, since the happy days of 1789, the French people had been told that the promise of the deputies in the Tennis Court, to give France a constitution, was fulfilled" (p. 302).

Starting with Napoleon and coming down to Pétain, Mr. Brogan gives us a series of essays, written with loving care and extraordinary knowledge. The essays are loosely chronological and can be read independently. Every aspect of French life is touched upon, without making the volume a textbook of French civilization. On the contrary, the reader should be familiar with French culture in order to appreciate the richness of his philosophy and wit. Characters from Balzac, Zola and Flaubert are paired with historical names, causing one to reach for the biographical dictionary. Who exactly was the Marquis de Brune, who provided the only dramatic element in the "white terror"? And the creator of mayonnaise? And the famous stepson of Colonel Aupick? All of these allusions

and more would be challenges to a specialist in French culture on a quiz program.

Mr. Brogan has a unique distinction in being a member of the British Academy, the Institut de France and the Massachusetts Historical Society. He has written on the three peoples and the three cultures with the same clarity, wit and deep understanding of their ethnic problems. The present work does not repeat his detailed history of the Third Republic of France, published in 1940, except for the keynote of sorrow—sorrow for a nation that had

astonished the world in every field of achievement, which had known every form of glory, in war and sanctity, in all the arts and sciences, yet had failed to find institutions that united the French people and gave them a political way of life worthy of their genius, their courage, their legitimate hopes (pp. 302-3).

Perhaps, after 150 years of patient waiting, the nation may achieve, out of the present crisis a fulfilment of its aspirations.

J. D. GAUTHIER

# **PROJECT SATELLITE**

Edited by Kenneth W. Gatland. British Book Centre. 169p. \$5

American readers suffer no dearth of informative books about the latest scientific and technological development. Whether it is atomic energy that interests you or earth satellites or trips to the moon, there is a good book available on the subject. The latest is *Project Satellite*, which includes, besides the editor, three contributors: Harry E. Ross, an American electronics man; A. V. Clea-

ver, a British rocket engineer; and Werner von Braun, the so-called "father of the Explorer I." Mr. Gatland is a British writer and rocket enthusiast.

There are only four chapters in the book, of which each author contributes one. As the longest worker of the four in the field, Dr. von Braun starts off, followed by Mr. Gatland, who takes up where Dr. von Braun leaves off—at the first plans for a satellite rocket—and carries through to the Soviet satellite. Mr. Ross gives us an excellent engineering and physics picture of the problems involved in building such an instrument or vehicle as a space rocket, and finally Mr. Cleaver discusses interplanetary flight.

The story of resourcefulness and ingenuity is typical of all great technical developments at their beginnings. In engineering circles this stage is frequently known as "the chewing gum and fishline" stage. The designers and builders have nothing but their brains, so with chewing gum and fishline they manage to make things work until someone with money discovers the value of what they are doing.

The layman who wishes to be better informed on rockets and satellites will find such information in this fast-reading book.

JAMES B. KELLEY

# **VICTORY WITHOUT WAR, 1958-1961**

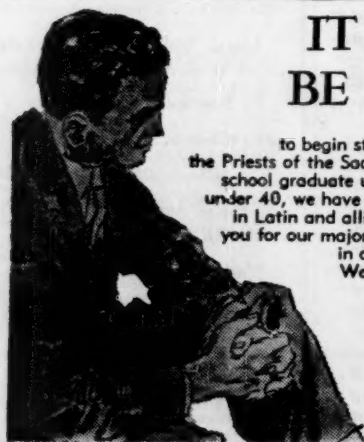
By George Fielding Eliot. Naval Institute. 132p. \$2

Rep. Clarence Cannon (D., Mo.) charged recently that the Navy had "wasted" billions of dollars in "duplicating" a strategic nuclear retaliatory capability that we already possessed in the Strategic Air Command.

Maj. George Fielding Eliot's newest book is concerned primarily with the Navy's attack carrier forces, the focal point of Mr. Cannon's attack and many similar ones. Far from being wasteful or superfluous, Maj. Eliot argues, these forces are a godsend in that they provide the means of canceling out the Soviet ballistic missile threat.

*Victory without War* is an argument for an immediate switch in emphasis from land-based retaliatory forces to a sea-based force built around our existing carriers, naval aircraft and missiles, supplemented by the submarine-based Polaris missile as it becomes available.

Maj. Eliot's hope is that by immobilizing the Soviets, and at the same time regaining our own political and military mobility through the seaborne retaliatory force, we can obtain "victory without war."



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This may be a bit too sanguine. The advantages pointed out, however, of the sea-based system compared to fixed, vulnerable land bases and of the tremendous flexibility of the sea-based system in both total and limited war justify a close "new look" at our emphasis on land-based retaliatory power.

WILLIAM V. KENNEDY

## THEATRE

**CATHOLIC DRAMA.** In the past season the Blackfriars produced two plays with a special appeal to thoughtful Catholics—*The King's Standards* and *Child of the Morning*. The first play dealt with the impact of social problems on the priesthood, while the other mirrored the difficulties a Catholic family encounters in trying to hold on to the faith. Both plays emphasized that being Catholic means being willing to bear a cross. In a more urbane society than ours—say the old Austrian or the current French—both plays, especially *The King's Standards*, would have attracted a wider non-Catholic audience.

Once again St. Michael's Playhouse, Winooski Park, Vt., will present *Players, Inc.*, in a season of summer theatre. The plays lined up for the season opening June 29 are *King of Hearts*, *The Mousetrap*, *Good Housekeeping*, *Anastasia*, *The Great Sebastians*, *The Matchmaker* and *Song of Bernadette*.

The Playhouse is in Winooski Park, on the outskirts of Burlington. It is thus within easy reach of anywhere in Vermont, of points in Massachusetts and New Hampshire, and is not too far from the Montreal area of Canada. Resident New Yorkers and summer people in the Champlain region of the State will find St. Michael's conveniently across the lake, five minutes drive from the ferry.

If *Players, Inc.*, are in their usual form, to see them in *Anastasia*, *The Great Sebastians*, and certainly in *The Matchmaker*, will be worth a transcontinental trip by covered wagon or its modern version, the Greyhound bus.

**OFF-BROADWAY.** Your observer, some readers will remember, has frequently reported on the merits of plays performed in cellars, Protestant parish halls, random hole-in-the-wall theatres and at the Phoenix, the de luxe off-Broadway playhouse. A few are worth second mention.

The Phoenix gave us *The Infernal Machine*, a provocative treatment of the Oedipus story, and *Mary Stuart*, the most beautiful play of the season, off

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Broadway or on. *Tobias and the Angel*, the hardy perennial of religious plays, was presented at Theatre East. Theatre 74 offered an unusual triangle drama, *Asmodée*, by the Catholic Nobel prize winner François Mauriac. *Sign of Winter*, also offered at Theatre 74, was a rather bold venture in interracial drama.

*Fools Are Passing Through*, Friedrich Duerrenmatt's first play before an American audience, was presented at Jan Hus House. Meanwhile, the Phoenix was presenting *The Lesson* and *The Chairs*, by Eugene Ionesco, another European offbeat playwright. Since drama is a carrier of ideas, sound or specious, Duerrenmatt and Ionesco are men we have to watch. Both are intellectual rebels—perhaps iconoclasts is a better word—and both are highly skilled playwrights. Their impact on the American stage, especially Duerrenmatt's, was explosive. They are bound to influence the thinking of our native playwrights, and we may be in for a period of nihilistic drama. That's a disturbing aspect of a generally bright and wholesome season.

THEOPHILUS LEWIS

## THE WORD

*Now that you are free from the claims of sin, and have become God's slaves instead, you have a harvest in your sanctification, and your reward is eternal life (Rom. 6:22; Epistle for the Seventh Sunday after Pentecost).*

The more one wrestles—and there is no more apt word for it—with the writings of St. Paul, the more clearly one realizes that a substantial amount of the difficulty encountered flows from the fact that Paul did not write at all, but dictated his letters. It is not hard to understand why an intent and awed amanuensis would have hesitated to interrupt Paul at full gallop and ask him, please, to run through that again.

The inspired Apostle of the Nations has a number of bad literary habits, two of which we may notice here. First, he will make one word serve three different meanings in the same context, and cheerfully leave it to the reader (and most of his readers were only listeners!) to unravel the separate meanings. Thus the word *spirit* will mean a) the Holy Spirit, b) the human soul or mind or heart, c) a habitual outlook or attitude. Next, with an almost exactly opposite mannerism, Paul will use three quite different metaphors to convey a single meaning; and if he does not actually

scramble the metaphors, he unquestionably interlaces them, somewhat as we are doing at the moment.

In the context of our present Mass-lesson, St. Paul employs and weaves together the metaphor of legality, the metaphor of slavery and the metaphor of life-and-death, all to describe the process of justification or sanctification by the grace of Christ our Lord.

In today's Epistle itself, the apostle continues to insist on the before-and-after aspect of our justification by Christ, and his images or symbols here are those of slavery and of death. (There is a subsidiary, agricultural figure—*what harvest were you then reaping?*—but let us not notice that.) The meaning is entirely clear. The Christian, established by baptism in a *new kind of existence*, simply must not return to his former sinful ways.

Paul's description, here, of those former sinful ways is reserved, yet heartfelt: *impurity and wickedness, till all was wickedness . . . acts which now make you blush*. This latter expression perhaps deserves some particular attention.

No one who has ever looked at the first chapter of this Epistle to the Romans will suppose that Paul of Tarsus was hesitant or prudish or mealy-mouthed when he undertook to discuss human sinfulness. Yet for all his brutal candor, and possibly because of it, one gets the impression that Paul's was one of those fine natures (Virgil and Newman and Chesterton were the same sort) which are sincerely and profoundly distressed by the scabrous and obscene in human behavior. It is striking that the apostle has earlier regarded extreme beastliness in men and women as a punishment from God, as if he can conceive of such malodorous lechery only as a function or fruit of wilful pagan unbelief. And in our present passage Paul instinctively assumes of the early Christian converts—who, remember, were unregenerate but yesterday—that their former pagan ways were *acts which now make you blush*.

We may pause to wonder: what if St. Paul were to walk abroad in the neo-pagan world of our day? Would he find us contemporary followers of Christ as pained and embarrassed as he, Paul, would be by all that dateless shamelessness which seems to be an integral and ugly element in every pagan or secularist or materialist civilization? Maybe we all ought to pray, as St. Ignatius Loyola shrewdly directs in his Spiritual Exercises, for the notable blessing and signal grace of *shame*.

VINCENT P. MCCORRY, S.J.



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